

CIM Delegation to Congo

Report by Elmer Neufeld

This will be no attempt at writing a diary of our visits here, nor an attempt to report on the CIM-EMC work we have visited (the field and executive reports do this). I shall rather make a few preliminary observations, from a limited point of view, hopefully to add to our understanding of the total picture. It is again evident how much a delegation of this nature is handicapped by differences of language and culture and how much this limits the extent and depth of our conversations.

General Observations. On the surface things seem quite calm. There are less soldiers on the streets of Kinshasa and on the lower Congo roads than in mid-1965. General Mobutu has formed a Corps Volontaire de la Republique whose significance is not fully approved at this point. There is a rather evident revival of the image of Lumumba, evident in public speeches and in numerous newspaper articles especially in connection with the 6th anniversary of his death. Economically this is a critical time with the conflict over Union Miniere. Actual devaluation of the franc has continued, with the official rate remaining 150-180 francs to the dollar and the open market operating between 500-600. Consider the significance of this when minimum legal wages in Kinshasa range from 173 francs for unskilled to 340 for skilled labor. There is a more evident emphasis than earlier on Africanization, apparently related to the Miniere affair and the attempt to gain more economic independence. This will inevitably also affect other realms of Congo life, including mission and church.

Mission-Church Relations. In considering strategy we must think in terms of what is happening in the Congo (and even the world) at large. The personal relationships between mission and church leaders observed in our informal encounters thus far appear to be good. Nevertheless, real problems remain. Mission insistence on the retention of field organization (especially legal incorporation) separate from the sister Congo church has rightly or wrongly become a major stumbling block in many areas. The Congolese objection frequently begins with the simple question why, if mission and church are working toward the same goal in the same geographic area, should there be two separate organizations. One African church leader said to us that as long as the mission guards its legal personality there will always be questions in the minds of the Africans. In another meeting it was stated that the retention of separate legal personality on the part of a mission is interpreted as lack of faith in the church. A former personal acquaintance and now member of a provincial government assembly unequivocally said to me that we have made a mistake in keeping mission and church separate. Another prominent African church leader stressed much the same point and referred to the rapid growth of Kimbanguism as a kind of warning to overseas missions in their relation to churches in the Congo. It is also reported that someone in the Ministry of Justice told one mission considering continuation of separate legal personality that they



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should then transfer their headquarters to the Congo (parallel to what is expected of certain foreign businesses). This is a complicated question, and much could be said on both sides, but this is to emphasize that we must seriously consider the larger context as this is discussed in CIM-EMC circles.

There are other observations I would like to share, but we are just beginning our work and there is little time now. I do want to add that in the face of overwhelming problems the clear evidence of the work of the Holy Spirit in building the church of Christ is most encouraging. Witness the baptism of 31 young people in the EMC Kikwit church this morning and the rapid growth of the congregation here since its beginning in April 1965.

NOT FOR PUBLICATION

CIA Delegation to Congo

Report by Allan Uiste

Congo is a troubled land! It appears that in every aspect of its development there have been set-backs and often complete stops for a period of time at least. But to the amazement of all who visit Congo, the people are determined to move ahead in the face of all these unfavorable existing conditions. Our missionaries (we have visited Kinshasa, Kajiji, Kamayala and Kikwit thus far) along with many others of various missions have caught this same spirit and are working hard against all odds with a God-given optimism without which I'm sure they could not continue.

I have noted particularly three changes since 1961. First of all, many, many more missionaries are concentrated in our large centers. This is especially true of Kinshasa. The missionary children population which exceeds well over 200 presents both a challenge and opportunity to our hostel parents and young people's workers. Secondly, the MAF network has revolutionized travel in our area as well as in many others in Congo. This saving hours of weary and often impossible travel by truck and car. We praise God for the vision of our brethren to incorporate MAF into our mission program.

Thirdly, I have been deeply impressed with a number of our church leaders and lay Christians who together with the missionaries are grappling with key problems of the Church in Congo. Their keen insight and godly courage indicate an ever-growing maturity. They deserve our full support in every respect. May God help us to be obedient to do our part in this critical time in Congo.



E. M. C. Nyanga, le 27/1/67.

L'allocution à l'occasion de l'arrivée des Délégués de Body

Messieurs,

A l'occasion de votre arrivée au Congo, mais surtout dans notre Eglise en particulier, je vous souhaite la bien-venue et vous salue au nom de notre Seigneur, à celui de l'Eglise et à mon nom personnel.

Votre séjour au Congo, Messieurs, surtout dans notre région vous permettra de rendre compte de l'oeuvre du Christ, de son organisation et de son fonctionnement à l'heure actuelle. L'histoire de la Bonne Nouvelle dans cette région est longue et nous ne pouvons pas la raconter toute. Mais en voici en quelques lignes.

Dix ans avant l'Indépendance l'évangélisation était ardente; on pouvait compter des milliers de fidèles dans l'ensemble de tous les villages voire même dans les villages les plus éloignés des grands centres. Tout le monde travaillait avec foi et conviction. Nos Missionnaires, nos Pasteurs et nos Catéchistes passaient de villages en villages prêchant la Bonne Nouvelle.

L'année 1959 sonne. On entend parler de L'Indépendance politique. Oui il faut être libre du joug colonialiste. Mais de l'autre côté on nous parle de l'Indépendance de l'Eglise; c'est bien mais nous nous demandons si une âme peut être libre du péché? Après le retour des Missionnaires de l'Amérique en 1961 est née l'Eglise Mennonite au Congo qui, disait-on était indépendante et pouvait s'occuper de l'Evangélisation et la Mission (C. I. M.) pouvait l'aider. Depuis ce moment l'Eglise travaille et s'efforce à faire quelque chose mais n'y parvient pas faute de fonds et de matériaux. Cependant la Mission semble aider l'Eglise. Or pratiquement il n'y a pas de franche collaboration entre l'Eglise et la Mission; car la Mission (C.I.M.) travaille pour elle-même dans le sens que l'Evangélisation est entre les mains de l'Eglise.

Quelles sont donc les conséquences de cette séparation? Elles sont nombreuses et néfastes. L'Evangélisation est éteinte depuis 1960. Il n'y a presque pas de catéchistes dans des villages; la plupart des Chrétiens sont abandonnés et ont quitté l'Eglise. L'Eglise Mennonite au Congo ne peut pas travailler et évangéliser convenablement car il lui manque de fonds nécessaires et de matériaux et de moyens de transport. Voilà là où nous sommes avec la séparation d'Eglise et de Mission!

Ainsi donc l'oeuvre du Seigneur exige la collaboration de tous. C'est dans une telle condition seulement que nous pouvons bâtir une Eglise Mennonite prospère et valable pouvant ramener les âmes perdues en Jésus. Par conséquent nous demandons l'intégration de l'Eglise avec la Mission; qu'on ne parle plus de Mission (C.I.M.) mais plutôt de l'Eglise Mennonite au Congo dans laquelle Missionnaires, Pasteurs et Catéchistes et tout le monde travailleront ensemble à l'édification de l'Eglise du Christ.

que le Seigneur nous bénisse tous.

E. M. C. NYANGA



E. M. C. Nyanga, January 27<sup>th</sup> 1967.Speech for arriving of the delegation of Body.

Sirs,

For your arriving in Congo, specially in our Church, I greet you in Jesus Name, in name of our Church and in my own name.

Your journey in Congo, specially in our region, will let you know how the Jesus service is organised and how it is acting now. Our church history is so long that we can not tell you all. But here are the main lines.

Ten years before the Congo Independance, the evangelization of our Church was burning; they could count some thousands of believers in all villages even if they were in the forest far from the stations. Everybody worked with faith and conviction. Missionaries, Pastors and Catechists all preached the word of God.

In 1959, they spoke about the political Independance. Yes, the idea was excellent because they wanted to be free from Belgians. But in the other side they spoke about the church Independance. It was well also. But we wondered whether the soul was independant from sin too! After the Missionaries were back from the United States in 1961, the Congo Mennonite Church was borned. They said that this Church is independant from Mission (C.I.M.) and everybody, Missionaries and Congolese can work together evangelizing the word of God. Since that time, the Congo Mennonite Church is working and making effort to do something. But it is hard and difficult because it has no cash and no materials, no transport way and no communication. However, the Mission (C. I. M.) seems help the Church (E.M.C.); practically there is no real collaboration between Church (E.M.C.) and the Mission (C.I.M.). The C.I.M. works for itself because the evangelization belongs to the Church (E.M.C.)

At last what are the results of this separation? They are many and fatal! The evangelization is not burning since 1960! There are almost no catechists in the villages; the most of the believers are given up and they went out of our Church. The Congo Mennonite Church can not work correctly and evangelize without cash and materials. See now where are we with this separation between Church and Mission!

Therefore Jesus work requires the true collaboration of everybody. It is only in this condition that we can build a solid Congo Mennonite Church and to look for the lost souls. At last, we demand for this occasion the real Integration of the Church (E.M.C.) with the Mission (C.I.M.) and we wish that we must all belong to the same Congo Mennonite Church, in which everybody will carry his cooperation.

Let God bless us.

E. M. C. NYANGA

" Tahikapa "



LULUABOURG, / / 1967.

in Apr. 1966  
only 100,000  
on hand

THE BEGINNING OF MENNONITE CHURCH IN CONGO  
AT LULUABOURG.

- We are very happy to tell you that there are many christians in this city coming from different Eglises Mennonite (E.M.C) stations that we can mention : MUTENA, TSHIKAPA; CHARLESVILLE; BANGA, and NYANGA. Because the C.I.M. never had a church since a long time in Luluabourg, but these christian groups decided to have it for the service.

- This work isn't easy. Before we began, we had informed the government and the church from which we come. We had asked help from our churches and from the missionaries who are in the United States of America. But we haven't today received anything from them to realize this work of Jesus Christ. We have been working for some months now, but because we have not enough money our work has slowed down.

- The christians of the Mennonite Church need to get a good place in this town to praise God. We want our own church where we could assemble all our members.

and in 5th service Feb 5, 1967 = 357  
of people from 25,000 - 300,000 F



REPUBLIQUE DEM. DU CONGO  
PROVINCE DE BANDUNDU  
ARRONDISSEMENT DE GUNGU  
ECOLE PRIMAIRE SUBSIDIEE  
EMC/CIM MUKEDI

DISCOURS DE BIENVENUE A L'OCCASION DE LA VISITE  
ECCLESIASTIQUE DES MEMBRES DE BOORD

Réverend Pasteur, Président de l'EMC  
Monsieur l'Inspecteur des Ecoles  
Monsieur le Représentant Légal de la CIM  
Révérends Pasteurs et Missionnaires  
Rév. le Secrétaire Gén. de Boord  
Révérends Membres de Boord/Tous

Messieurs.-

A l'occasion de votre arrivée sur notre mission qui est aussi la vôtre, permettez-mous au nom de toute notre Ecole Primaire vous exprimer la plus grande et ardente joie qui anime nos coeurs. SOYEZ TOUS LES BIENVENUS ET BON SEJOUR!

Votre visite et séjour parmi nous est un événement inoubliable, notre mémoire en gardera le souvenir. Nous ne savons vous dire combien grande est notre joie car vous la remarquez vous même. Cet acte que vous venez de réaliser est un signe de votre sacrifice et l'accomplissement de votre devoir Dieu devant et devant l'Eglise.

Quand nous tournons nos yeux vers l'année 1923, moment de la fondation de cette mission, l'histoire nous oblige à vous remercier bien sincèrement. Nos remerciements les plus chaleureux à votre organisation et plus particulièrement aux missionnaires animateurs de cette oeuvre digne d'éloge.

Nos vibrants et reconnaissants remerciements à la ferme conduite des Représentants Lègaux d'avoir maintenu des bonnes relations avec les autorités du pays enfin de créer des Ecoles et de considérer celles-ci comme base solide de l'Eglise. Nos dirigeants à l'exemple de nos pasteurs, notre Inspecteur, nos Directeurs et nos chers maîtres sont tous les fruits de leur effort. Nous rendons hommage à la mère Eglise qui jour et nuit ne cesse de prier pour nous.

Que dirons nous encore de plus ? Révérends, comme témoins oculaires nous ne manquerons pas de vous dire que: Malgré de nombreuses années de l'existence de cette mission, il n'y a rien de plus malheureux que de voir le pauvre écolier primaire abandonné sans abri ! Il se demande: si ailleurs il ne peut y être une personne qui pourrait s'unir à ses moindres efforts lui venir au secours ? Soyez notre porte-paroles auprès de nos jeunes amis des Ecoles Primaires de chez-vous.

Nous regrettons et avouons que la rébellion dont nous sommes innocents a détruit quelques bienfaits que nous avons reçu de vos mains. Helas ! quand la nature et ses embellissements passent, l'Eglise existe. La présence que vous marquez ici symbolise votre participation dans l'oeuvre de reconstruction que nous avons adapté comme mot d'ordre. Vos nobles expériences d'aujourd'hui ne manqueront certainement pas des effets concrets et des échos favorables.

Révérends Pasteurs, nous vous rapelons les paroles du Seigneur à Simon Pierre " PAIS MES AGNEAUX Ev. St Jean 21.15 "

Que puisse Dieu bénir son Eglise et l'oeuvre mennonite au Congo et dans le monde

Vive l'Eglise ! Vive l'Enseignement à Mukedi !



- Monsieur les délégués de l'Eglise Mennonite de l'Amerique
- Mr. le Représentant Légal de la C.I.M
- Mr. le Représentant Légal de l'E.M.C
- Mr. le President de l'E.M.C

Messieurs,

Au nom de l'Eglise Mennonite du Congo à Kikwit, j'ai l'honneur de vous remercier de ce que vous avez pu songer à nous. Cette visite, pour nous qui nous croyons déjà abandonnés, est un signe d'encouragement et de réveil qui restera gravée dans le cœur de chacun de nos membres. Par conséquent nous en attendons un meilleur résultat qu'elle nous apportera.

Je me permets de vous tracer en quelques lignes, la situation de l'Eglise M.C à Kikwit depuis son installation jusqu'alors.

C'était en 1965 que l'idée de se grouper séparé des autres Eglises pour réunions de prière nassait dans quelques esprits de ressortissants de la C.I.M. (La tentative était d'ouvrir une église Mennonite au Congo à Kikwit. Comme disent les Allemands, le commencement n'est pas toujours facile. Cette installation devrait coûter à ses militants et les efforts et la méfiance de la part des ennemis de religions.

La 1ère réunion s'est tenue sous la Présidence du vaillant sans pareil: L'honorable Conseiller KIBENDE Léon en date du 25 e du mois d'Avril 1965 avec 47 ressortissants de la C.I.M. Ceci, aux fins de choisir un Dirigeant (Evangeliste de cette Eglise. Mr. Mihala a été désigné pour diriger ces jeunes gens. Quant à l'endroit, pour toute place de prière une parcelle occupée par un pauvre étudiant a été désignée lieu public de prière. Malgré les innombrables obstacles décourageants, malgré la minorité incomparables, notre désir et notre espoir était de garder notre fidélité pour atteindre le but. Pour tous renseignements complémentaires je prie Mr. Le représentant Légal de la C.I.M de vous transmettre copies de nos lettres lui destinées.

Constatant l'insuffisance de la place pour la réunion des chrétiens dont le nombre s'augmentait incroyablement, les croyants dans leurs efforts conjugués, ont sollicité, auprès des autorités coutumières et administratives, un terrain d'installation définitive de la mission dont d'ailleurs les menaces par les propriétaires du sol ne sont pas encore chos. Le terrain nous a été présenté malgré lui. Aux Représentants légaux la demande d'ouverture d'une Ecole Primaire fut introduite. - Quand le vin est tiré, il faut le boire. C'est une expression française à laquelle j'ajouterais que nous avons combattu et nous continuons à combattre les difficultés qui nous entourent de tout côté.

- Ayant appris cette arrivée pour la visite de la Mission, l'E.M.C à Kikwit a pensé à l'arrivée des pères auxquels elle présente les restes de ses difficultés. Nous savons que vous n'êtes pas sans armes contre les ces difficultés, qui vous seront peut-être irritatifs, que vous rencontrerez dans cette tournée de visite des Mission. Nous savons que vous aurez la bonne volonté de faire face aux difficultés que nous allons vous présenter ci-dessous et nous vous prions de bien vouloir nous donner vos points de vue avant que vous partiez.

Voici ci-dessous ce dont l'E.M.C à Kikwit a besoin :

Etant donné que la Mission est jeune en construction elle a besoin de matériels pour son entretien. Ceci résulte que par la négligence de sa subside depuis son existence ici à KKT, la Mission n'est pas à même d'assurer l'entretien du terrain et de terminer son église en pleine construction.



2- Dans le but de sauver les âmes des ses brebis, Jésus commen-  
ça par sauver les vies. Il guérissait les malades, pour enfin leur  
annoncer de la bonne nouvelle qui sauvera plus tard les âmes. Il faisait  
des miracles pour pouvoir attirer des foules des gens à la Parole de Dieu.  
Nous demandons à cet exemple de notre Sauveur J.C de nous installer  
un DISPENSAIRE qui sera le moyen de sauver et la vie et l'âme.

3. "Nous avons commencé, nous tendons vers l'infini! Une Ecole  
primaire complète nous est accordée, dirigée par un directeur laborieux  
et courageux Mr. Lembafe. , elle nous donnera de bons résultats pensons-nous.  
Mais ce n'est pas tout. En effet, nous n'hésitons pas à vous demander d'ou-  
vrir, pour nos filles et nos garçons un Cycle d'Orientation (C.O) séparé.  
Ceci est aux fins d'obtenir un meilleur résultat dans la formation intel-  
lectuelle de nos filles, pour que celles-ci puissent suivre un cadre médical  
et le personnel est rare. Ceci est enfin le moyen plus délicat d'avoir  
des gens bien formés pour pouvoir pousser la Parole de Dieu dans des  
différentes langues, par exemple.

L'Eglise M.C à Kikwit compte enfin sur votre franche et étroite col-  
laboration qui lui permettra de redresser sa Mission. Vous comprendrez  
facilement que cette demande est suggérée par le souci de sauvegarder la  
viabilité de L'EMC.

Pour terminer je vous remercie encore une fois d'avoir songé aux  
affaires que vous avez projetées à l'intérieur du Congo.

Je remercie enfin le R.P Graber qui ne nous a pas laissé dans de  
mauvais et de bons temps.

-Vive la République Démocratique du Congo  
Vive la liberté religieuse.

Px. le PRESIDENT DU COMITE

LE SECRETAIRE DE L'EGLISE MENNONITE  
AU CONGO

/s/ KAKESA Fidèle M-/



# Travel Schedule for C.I.M. Board Delegation

1967

- January 11 Arrive at Kinshasa
- January 12 Visit American School, Leco and CIM Hostel.
- January 13 Consult with Baptist Missionary Society and church/ delegate.
- January 14 Trip to I.M.E. Kimpese and return.
- January 15 Sunday -relax at Kinshasa
- January 16 8 A.M. Visit U.L.C. Office (Loewen)
- January 17 9 A.M. Consultation with ABFMS and ADEBCO together.
- January 18 P.M. Visit at C.P.C. Office - Shaumba
- January 19 MAF flight to Kajijito visit Ec. de Théologie
- January 20 Continue at Kajiji or go to Kamayala via MAF
- January 21 To Kamayala or on to Kikwit
- January 22 At Kikwit- visit A.D. Graber and his work
- January 23 visit E.M.C. group and consult with AMBM
- January 24 Sunday- relax at Kikwit
- January 25 MAF flight to Mukedi (two flights)
- January 26 Mukedi to Tshikapa via MAF (two flights)
- January 27 24-25 At Tshikapa
- January 28 To Mutena
- January 29 To Nyanga
- January 30 At Nyanga
- January 31 Sunday at Nyanga
- January 32 To Kandala and return to Nyanga
- February 1 To Banga
- February 2 To Charlesville and return to Banga (via Jeep)
- February 3 To Tshikapa
- February 4 To Luluabourg) To visit Liporka, Stadiproka and consulta-
- February 5 At Luluabourg) tions with Presbyterians and Methodists
- February 6 Sunday - Relax at Luluabourg
- February 7 To Mbuji Mayi
- February 8-13 Return to Tshikapa
- February 14-19 At Tshikapa (sit with the Administration Committee discussing the future of the work)
- February 20 Pastors' Conference at Kalonda
- February 21 Relax at Tshikapa
- February 22 Return to Kinshasa for eventual departure to U.S.A.

" Subject to change without notice "



## BACKGROUND MATERIAL FOR MISSION/CHURCH RELATIONS *Discussions*

In an effort to get as clear an understanding of the pulse of the Congolese feeling re. the matter of Mission/Church relations prior to our Committee meetings in early February, a brief questionnaire was circulated to church leaders and laymen of various categories in the Nyanga area. Included were both those of the older and younger generations, the better educated as well as those with meager official schooling.

There were simply three questions:

- 1) What are people saying concerning our present dual entities, i.e. CIM and EMC?
- 2) What advantages do you see might come from some sort of integration of the two?
- 3) What problems do you foresee in the event something like this is done?

Responses to the questions can probably be best grouped under the following main headings:

### THE MAINTENANCE OF DUAL ENTITIES IN OUR WORK TENDS TO BE INTERPRETED BY SOME - - -

I- as an indication of selfish motives if not of actual negative intentions

- CIM these days is concerned with its own affairs
- The missionaries' church is in "putu", i.e. a foreign land
- The Mission sees the church these days as a group of blind people and is amused by them.
- The Mission no longer carries on the sort of work it did before.

II- as a propagation of pre-independent Congo

- equipment, funds and resources remain in missionary hands
- church officials are more like "tupita", i.e. straw bosses
- church officials are being carried about like children on the shoulders of an adult
- church has no real autonomy or resources it can dispose of independently of the Mission
- the Name EMC, as of now, is a mirage
- What happened to the decision of the Chasville Feb. 1960 conference? At Chasville CIM became a corpse but it was revived again!
- The Mission acts on its own and the Church doesn't know what's going on.
- One suggestion was that there is a dictatorship of white people!



- III- as evidence of a reluctance to accept Congolese as fellow believers and fellow human beings
- there is division between missionaries and Congolese
  - there are differences in social level
  - Congolese are playing an inferior role
  - there is no church leader on a par with a missionary
  - One said, "The church leaders are 'hanze'", i.e. they are on the outside looking in!
- IV- as a ruse to avoid genuine commitment to the church or involvement with the Church
- the missionaries church is in "putu", a foreign land
  - since 1960 we have been left alone with the responsibilities of church work and evangelism
  - We resent it when missionaries talk about "our Mission" and "your church" - - or when they say that such and such a problem is "your problem".
- V- as a poor example of christian unity in a common task
- the work of the church has suffered since 1960
  - in the present situation missionaries do not volunteer help, advice or correction as in the past
  - the work of evangelism has "cooled" since 1960
  - our leaders are not getting the counsel and training and help they need in the present circumstances
  - if our work is truly one, why the need for two names or two organisations?
  - If the spreading of the Gospel is the primary purpose of the Mission today, why has the burden of this task fallen to the church alone?
- VI- as a roadblock preventing Congolese leaders from learning more about administrative procedure and exercising authority in keeping with their positions.
- the church is hampered by lack of equipment and funds
  - the leaders all have low salaries
  - our leaders have no idea what the American Church makes available for their work in Congo



## ANTICIPATED ADVANTAGES FROM SOME SORT OF INTEGRATION IN OUR WORK

- I- A united witness and genuine cooperation
- all people could see for themselves that we and the missionaries are really one
  - all people could see that the church, after all, is the important concern in the eyes of the missionaries
  - the missionary would then become involved directly in church work and as such would become an example again for the Congolese leaders to follow
  - There would be a sharing of hardships, work and joys together - - the same for everyone
  - "C'est la collaboration surtout qui compte", i.e. it is collaboration which counts above all else
  - CIM came to bring us the name of Christ; don't separate yourselves from us now.
- II- An understanding of funds and resources available and a sharing of the same
- all would have access to everything!
- church leaders could have the equipment they need for their work
  - where there is much or little, joy or sorrow, we would all know what the score is and share in things alike
  - much criticism and accusation could thus be avoided
- III- There would be mutual respect for all
- officers would thus have authority as well as title
  - church leaders could really command the respect of people
  - would be proof that CIM really wants the church to have its independence
  - would be the means of applying the original agreement and intentions of the Chasville conference
- IV- There could be effective training of the Congolese leaders
- working together in one organisation, the Congolese could be shown wherein he is weak, where he makes mistakes and where he is leading his work "backwards"
  - we would have hope that we really will have leaders who in the future can lead our church - - alone, if necessary



## ANTICIPATED PROBLEMS IN CASE OF SOME FORM OF INTEGRATION

- rivalry for title, status and office among Congolese *qualified or not*
- jealousy when someone else is preferred for a job
  - refusal to respect each other
- demands for equal salaries and privileges (presumably referring to missy personnel)
- claims made upon goods, property, or funds to which the individual has no right
- tribalism and clanism
  - the tendency to push unqualified people into jobs simply because they come from a certain group
- laziness and irresponsibility once given a position
- taking out long standing grudges when authority is granted
- secret dealings or decisions not kept in the open
- bypassing conference or committee decisions
- reluctance on the part of the Mission or individual missionaries to relinquish authority or equipment or funds if a decision is made to do so

*note:*  
of the 15 - <sup>two</sup> ~~2~~ said there would be no more problems  
after integration.



## MISSIONARY RESERVATIONS RE INTEGRATION

- Example of the political and economic repercussions in 1960 when too much was handed over too quickly in Congo on a national level
- The continual problem and pressure of tribalism
- The cautions voiced by mission leaders in other lands who have worked their way through this same problem
- The thirst for status linked to a frequent reluctance to shoulder the responsibility implied by that status
- Chronic loose handling of funds and the tendency to rationalize around principle
- The deeply ingrained attitude that the rich man OWES the poor man a living, that the Mission OWES the Church everything it gives - - and more, that the white man OWES the black man whatever he feels he is entitled to.
- Uncertainty as to what this may mean in terms of the missionary role, his property, his department
- Uncertainty as to what all may pass under the jurisdiction of the church

- Feeling that money & machines are the answer to a strong church



BASIC PRINCIPLES THAT MUST BE ASSUMED IN ALL DISCUSSION  
AND IN ANY EVENTUAL DECISIONS

- an overriding concern for the revitalization of the evangelistic thrust of the church via a renewed cooperative effort between missionary and Congolese church leaders
- a meaningful identification with and support of the EMC in the context of tomorrow's Congo
- a continual distinction between the Church and supporting or service agencies
- granted authority must go hand in hand with accepted responsibility
- insistence upon complete integrity in the handling of funds
  - funds granted according to budgets submitted
  - funds used as requested in budgets
  - granting of new funds contingent upon accounting of previous funds received

- Calling & placing missionaries should be clear from the beginning, at least assignments & authority defined.